The Western Luminary.

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TERMS OF THE LUMINARY.

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JESSE STRANG.

Address of Judge Duer to Strang, preceding the Sentence of Death.

The following is Judge Duer's address to Strang when he pronounced the sentence of the law upon him. It had a perceptible effect upon the prisoner, and the whole audience appeared deeply impressed with the awful solemnity of the occasion:

Jesse Strang! Hearken to what I shall say to you. You have been indicted on the oaths of the Grand Inquest of the county of Albany, as a principle felon in the murder of John Whipple, to which indictment on your arraignment you pleaded *Not Guilty*, and for your deliverance put yourself upon your country. The jury selected from that country, for your trial, have found you *Guilty*, and it remains only for the court to pass sentence of death against you. Have you aught to say why the judgment of the law should not be pronounced upon you!

You say nothing. Nothing is to be said. The crime for which you are to suffer is of the deepest dye—the circumstances under which it was committed are of the most atrocious character, and your guilt has been most clearly established. By your own confession, you planned and executed the destruction of the deceased, with the most deliberate and perfidious cruelty. Not with the ferocity of the tiger, but with the cunning of the serpent and malignity of a fiend. Impelled by lust and avarice, you directed your subtle machinations to the possession of the person and property of his wife; and having succeeded in one part of your design, you pursued it with remorseless energy and unrelenting perseverance, until you had removed, as you supposed, the sole obstacle to the accomplishment of the other. You commenced by seducing this weak, infatuated woman from her allegiance to her husband—proceeding, beguiled her from her duty to society, her family, and her God, and ended her ruin with the murder of her husband; and had you escaped detection, you would probably have realized the guilty expectation that tempted you to these arts of complicated villainy. But the murderer seldom escapes detection, or lies for any length of time concealed. Even handed justice sooner or later is sure to overtake him: and a special Providence seems frequently to discover him, when trusting to his artifices, he thinks himself secure. This may have been the case with you. You probably imagined that if you could elude the vigilance of man, your guilt would continue unrevealed; or even, that if you could escape punishment in this world, you would have nothing to apprehend in that which is to come. But justice has been swift to overtake you, and you now stand convicted, trembling and weeping before a tribunal of your fellow men. How will you appear before your God? Perhaps you doubt that there is a God. and from the selfish obduracy of your conduct, as well as from reports founded on your own confessions, which though not officially before us, have from their notoriety reached our ears, we fear that your heart has been long since hardened, and your mind darkened into Atheism; that infidelity was the source of an early and intense depravity, and the ultimate cause of your last most aggravated and heinous crime. You have indeed pursued your career of blood, regardless of God or man. You have defied the powers of earth, and set at nought the vengeance of Heaven. Reckless of your own fate, you have not scrupled to involve in it, the temporal and eternal doom of others. You have sent a confiding husband [illegible] only to his account, and sought the destruction, body and soul, of a treacherous and deluded wife. And you have done all this without provocation, without resentment, without animosity, without passion; but in cold-blooded malignity, and from heartless calculations of profit to yourself. In contempt of the divine command, you coveted your neighbor's house and his wife, and in order to obtain them, you have violated, without compunction, every remaining precept of the moral law.

If you had no dread of eternal consequences, and deliberately resolved to hazzard your own reputation, your peace of mind, and even your mortal existence in the prosecution of your nefarious ends—had you no consideration, no remembrance of your friends! Did it never cross your active, scheming, restless mind, that you had honest parents, and other respectable connexions, whose good name would be tarnished—whose peace would be injured, whose lives might terminate in sorrow for your crimes! If your heart were not of stone, if it could have felt one touch of humanity, that reflection would have staid your murderous hands. If in the hardness and self sufficiency of your heart, you forgot or despised them; yet, will not this court overlook their request, or disregard their grief: but from respect to their unmerited suffering, will spare them the additional pang of ordering your lifeless body for dissection, and in the exercise of its discretion, direct it to be delivered into their hands.

If the monitor within your breast be not already awakened, or you regard not what is said to you. listen, I charge you, to the still small voice of conscience. It can admonish you more potently, and convince you more deeply, than can words from the lips of man. If you have not already begun to feel that you owe your being to an Almighty and Eternal Author, and that you have offended, not merely against human ordinances but against the immutable laws of the infinitely wise and righteous Ruler of the Universe—If you do not already believe that your accountability is not confined to this world, as sure as you still exist, you will one day know it; and you will soon know that without the divine mercy, you must meet eternal punishment—as sure as there is a God.

Prepare, then, to meet him face to face. Pray, if you ever have, or ever can, for his mercy;—for that only can avail you now. Die you must—on earth you can expect no pardon—from Heaven alone, must you look for it; and there may be mercy there, even for one so vile and wretched as yourself. But it is to be obtained only from the infinite mercy of God whom you have denied; through the merits and intercession of the Saviour you have despised; and by the influence of the holy spirit, whose aid you have rejected. Full and unfeigned repentance, is the only condition on which it is vouchsafed. But your heart of stone must be converted to a heart of flesh—you must be brought to feel, and abhor, as well as to acknowledge your guilt; and through penitence and contrition, must your soul be purified. Be not, however deceived; your only hope of pardon after death, depends on the sincerity of your repentance before you die. For in the grave there is neither repentance nor forgiveness. Neither can man venture to assure you of pardon; for God alone can read your heart. Improve then the time afforded you. It will be long enough for every essential purpose of preparation; but not for encouraging vain and delusive imaginations, or reviving lingering regrets, or fallacious expectations.—From this instant consider yourself cut off from the world and all therein is; look only upon your entrance to the next. And at your final departure, seek not the applause of men, but humble yourself as it becomes you, before an offended God. Affect not the character of an heroic felon, but endeavour to behave like a christian; and however contrite and penitent you may feel, be not deluded into supposing yourself a martyr or a saint, but remember to the last moment of your life, that you are a malefactor or a sinner.

BEWARE OF ASSASSINS.

A couple of desperadoes are traversing the United States, and are making dreadful havoc of the lives and property of old and young.—They have already slain more inhabitants than were slain in the battles, and perished in prison ships, during the American war; and, at the same time, they have wasted more substance than would pay the whole national debt.

Their strength is invincible. Their method is to strike people on their head, then instantly trip up their heels, pick their pockets, and continue their blows on the head, till they have quite beat out their brains. Though they infest public houses chiefly, they are also found lurking about in the closets of private houses, in the workshops of mechanics, and in the fields of the farmers. In some instances, whole families have fallen victims to these murderers; nay whole towns have been ruined by them. One poor man, here-about, that had formerly been an industrious thriving mechanic, has very lately been murdered by them in a manner too horrible to relate; and there are several others in the vicinity who have been daily attacked by them, robbed of their money, smitten to the brain-pan, knocked down, and in all respects so violently handled, that an alarming stupor has succeeded, and they are already brought to death's door. In a word, the country is in danger of a couple of outlandish miscreants, who mock at reason, trample upon the precious rights of man, and equally bid defiance both to law and gospel.

The names of those two ruffians are *Whiskey* and *Brandy!!!*

MOST MAGNIFICENT SPECTACLE.

The rumour of a vessel being about to take the tremendous leap down the cataract of Niagara, is confirmed!—The schooner Michigan, of 136 tons, has been selected for this purpose, and will make her descent on the 8th of September, 3 o'clock, P. M. The hatches companion way and windows will be securely closed, so as to prevent the intrusion of water; and if she shall be so fortunate as to pass the rapids, and reach the head of the fall at the Horse Shoe, uninjured, it is believed that she will effect the perpendicular leap of 160 feet without breaking—as the basin in which she will light is probably 5 or 600 feet in depth, and the buoyancy of the vessel will prevent her reaching the rocks at the bottom. She will be towed by boats to the entrance of the rapids, so as to give her the most safe and eligible direction; and she will carry on her deck a number of living animals of the greatest bone and muscle, (such as bears, dogs, cats, &c.) the greatest part, and probably the whole of which, it is confidently anticipated, will survive the shock without injury, and will be seen, after a proper time, emerging from the abyss, and winding their way to the shores from which they were respectively taken.—*Black Rock Gaz.*

From the Charleston Observer.

BAD SERVANTS.

Mr. Editor,—It is common to hear complaints of the idleness, ingratitude, and dishonesty of servants, generally: but I wish to call the attention of the religious community to one particular class, whose conduct is so inexpressibly vile, and whose impudence is so utterly intolerable, as to render it matter of astonishment that they continue to receive from pious and respectable persons, any sort of countenance.—These wretches, who are guilty of every enormity, are so numerous, that most families of my acquaintance, have from two to five or six, in constant attendance. Indeed, by an unaccountable perversity in public sentiment, it is generally considered respectable, and even necessary, to have three or four of these desperadoes and cut throats in every domestic establishment. While it is universally admitted, that such servants are the direct scourge of human life, more destructive than "plague, pestilence and famine;" yet most persons excuse themselves for retaining such pests in their houses, by pleading that they are necessary evils, and that their villanies must be endured for the sake of their services.

Though for myself, Mr. Editor, I would as soon receive a common prostitute, or a highway robber into my family as these miscreants; yet, having several of them for years, in the early part of my life, and having narrowly observed their movements, in those houses of my acquaintances where they are still harboured, I deem my knowledge of their characters sufficient to give a brief sketch of their abominations. In morals, they are utterly shameless and abandoned.—They keep the vilest company. In every loathsome den of pollution—in every consultation of thieves and murderers—they are sure to be found. How strange is it to find these bosom friends of the midnight assassin, employed in the best families—patronized by the virtuous and the good.

Besides, they are the most wasteful, extravagant varlets in existence. Let them once get foothold in a house, and establish themselves in the good graces of master and mistress, and no wealth can resist their depredations. Thousands of families have they reduced from comfort and affluence, to beggary and starvation.

They are the greatest mischief makers in the world. In exciting and exacerbating family quarrels, their equals can no where be found. They can change the peaceful fireside into a scene of angry contention, of vulgar abuse, and vindictive rage. In numberless instances they have so fatally roused the passions of parents and children, husbands and wives, brothers and sisters, as to set them to fighting like dogs amid tears and blood, and curses and imprecations. Many a wife has been driven into the street by the infuriate rage of a husband, and many a husband has fled from his home, as from a tempest, in consequence of the influence of these detestable villains.

They have the impudence of the Devil himself. They think nothing of playing tricks with their master, and making him appear so foolish, as to become the laughing stock of his guests. Nay, they will watch their opportunity and knock him down and tumble him under the table. And when they can produce such a scene of uproar and confusion, they are full of exultation and take the most incredible liberties.—They have been seen tripping up the heels of a judge—pulling off the the Parson's wig, and throwing it in his face—and performing several other similar exploits. And, yet, strange to tell, they are still tolerated in those very families where they have produced such disgraceful, sickening scenes.

Another prominent trait in the character of these miscreants, is cruel and malignant treachery.—Their constant practice is to engage in the most shameful and atrocious crimes, and then contrive matters so that all the disgrace, and all the punishment fall upon their masters.—Nothing delights them more than, by the most monstrous lies, to lead their masters into some inextricable labyrinth of infamy and sin, and then shamelessly betray them, and heap all possible reproach and insult upon them.

The last characteristic of these servants which I shall mention, is, that they are every one convicted murderers. Yes, on each of them rests the guilt of ten thousand barbarous murders. They have been known to poison whole families.—The church yards are filled with the bodies of their slaughtered victims. Physicians are daily employed in hopeless efforts to cure the immedicable wounds inflicted by these ruthless assassins. From many a dispairing death bed, the cry is heard denouncing vengeance upon these destroyers; and from many a gibbet are they execrated by the wretched victims of crime, as the authors of their guilt and ruin.

Now, Mr. Editor, is it not incredible that, in a civilized, christian community, such monsters as I have described, should be permitted to roam at large—should be encouraged in the best company, and freely entertained and employed in almost every family. Yet such is the fact. You can hardly visit a friend without being invited to shake hands with one of these incarnate fiends—nor can you sit down at an entertainment without finding yourself in company with half a dozen of them. The usual arguments, employed to vindicate this toleration, are entirely fallacious. It is said, these miscreants are harmless when kept under proper restraints—that they injure none but the heedless and unguarded—and that under strict regulations they may be useful. Even allowing these statements to be correct, how absurd is the conclusion which is designed to be drawn from them.—What! shall we admit a midnight robber because it is possible to guard against his depredations? Shall we suffer the deadly viper to inhabit our dwellings, because by great care, we may avoid his bite? Shall we permit poisonous fruits to be daily placed upon our table, because we are not compelled to kill ourselves by eating them?

But these are not the leading causes of the almost universal employment and encouragement, of these detestable servants. The true reasons of this strange procedure, unless I greatly err, are the following:

These wretches are at times the most amusing, diverting fellows in the world. They can drive away cares and perplexities, and keep the festive board in a constant roar of laughter.

They are also the most accomplished flatters that can be imagined. They tell their masters the most abominable lies, and have the art to make them believe them.—They can persuade the bankrupt that he is yet rich—the coward, that he is brave—and the victim of disgrace and misfortune, that he is happy.

They pretend also to be wonderfully skilful Physicians, and boast of of a sovereign remedy for lowness of spirits, and all nervous disorders. And as they have the art of affording a temporary relief from pain, to the sick, and a brief exhilaration to the depressed, their deceitful aid is sought for with irrepressible ardour. And though it has been often demonstrated that their treatment aggravates every disease—that ultimately they kill more patients than the deadliest malady—and that oftentimes they produce the very disorders which they affect to cure—yet the delusion still continues its frightful ravages.

In this way, we can account for the favour and patronage these vile wretches receive from the giddy multitude. But how to explain the fact, that they still enjoy the countenance of men of benevolence and piety, I am utterly at a loss.

Even allowing that no danger could be apprehended from the entertainment and employment of these imps of darkness, in virtuous and respectable families, still the knowledge of their devastations elsewhere, and of their ruinous influence upon human society, should procure their instant expulsion, with utter abhorence and detestation. I trust the the time is not far distant, when the sight of these will inspire emotions of disgust and horrour; and when it will be regarded as the most shocking outrage upon the feelings of visitants, to summon for their refreshment and comfort, any of these desperate banditti. It is indeed high time that the soul destroying traffic in this class of servants, were utterly abolished among Christians. And it is hoped that our Northern brethren, who manifest so anxious a concern, in reference to another species of domestic servitude, will set us an edifying example, by a complete and universal forbearance from *breeding, training, buying, selling, or employing, those slaves of the Devil usually called* ARDENT SPIRITS.

A Water Drinker.

MAN IN GOD'S IMAGE.

"This image—this beautiful image has been long since shivered and disfigured; but its *fragments* remain to testify that it once existed. There is in the hearts of men a *testimony* that they shall live forever; a voice that echoes through futurity; a sense that they shall see strange things in another world; thoughts that wander through eternity and find no resting place. This is a fragment of God's image, a shattered remnant of immortality, and it is there to testify against us; for if it had been perfect, nothing would be more delightful than to think we should live forever; to look forward into brighter scenes and rejoice in the glory that should be revealed. All the gold of Arabia would not be worth one hour's excursion of the mind of man into the regions of futurity.—For ever and forever would his mind be reaching forward, and dwelling with fondness upon the thought, that never, from age to age, when time should be no more, should he cease from being. The pleasures of the spirits that walk to and fro in the light of God's countenance, and encircle his throne rejoicing would crowd his fancy and delight his hopes. Visions of celestial happiness would visit him in dreams of the night, and, compared with the dim and distant perspective of eternity, all earthly things would seem, weary, stale, flat, and unprofitable.' And what is the fact? Let every man judge, himself, how his natural heart shrinks from the contemplation of a future state of being; how he shudders to look o

eternity, as into some dreary and bottomless pit. What a cold and dismal thing does immortality appear; & what a refreshment it is to his spirits to withdraw his thoughts from the consideration, and return to his beloved earth! And then only observe with what eagerness and desperation he gives up soul and body to the pursuit of things which he knows full well will soon be to him as if they had never been. And yet this man, if you were to ask him the question, would tell you that he expected to live forever; and that when his body was mouldering in the dust from which it was taken, his soul would plunge into an ocean of spirits without bottom and without shore. This he would tell you gravely, as a mattter of course.—And then only observe him for one week, or for one day, or for *this day* which has been sanctified to immortal purposes, and you will find his cares, his hopes, his fears, his wishes, his affections, busied and bustling about this little span of earth, and this little measure of time which he occupies: and death finds this immortal being making playthings of sand, and carries him away from them all, into a land where they shall all be forgotten. This is a strange and astonishing contradiction—the only thing that looks like a blunder through all the works of nature. Every thing else seems to know its appointed time and its appointed place: the sun knows his place in the heavens, he does his duty in the firmament, and brings round the seasons in their order; and the ocean knows the bonndaries beyond which it must not dare pass: every animal knows the home which kind nature has provided—'the ox knoweth his owner, the ass his master's crib: but Israel doth not know; my people doth not consider.' Among all the creatures that surround us, we are the only beings that look not to our native home: the only beings that seem to have broken the laws of nature; to have forgotten our owner, and the mansions of our Father's house. This naked expectation of immortality, while we see no beauty in it, that we should desire it—while we are feeding on ashes, and have lost our relish for immortal food—is one of the frag ments of God's image; it shows that it once existed and that it now is broken."—*Remains of the late Rev. Charles Wolfe.*

LITTLE GEORGE AND HIS GUINEA.

This comes from a person, whom most of you have never seen, but who wishes to say something, which may lead you to love the Saviour. I am going to tell you a story about a little boy, who felt this love of which I am speaking, and who took a good method of showing it.

The Rev. Mr ——— was preaching at the town of C ——— in behalf of the Missionary Society The object of the Missionary Society is to send out ministers to teach the little children to know and serve Jesus Christ. Little George was at Church that day; and after the clergyman had ended his sermon.—George felt his heart open to give all that he had. He said to a lady who was in the pew, (for George's mother was not able to go to church,) "I wish you would lend me a guinea, and I will give it to you again when I get home" The lady asked him what he wanted with a guinea. He told her it was to put into the plate, to assist in sending the gospel to the heathen children. She replied, "A guinea is a great deal of money, George: you had better ask your mother first." As George's mother lived very near the church, he stepped home after the sermon was over; and running breathless into the house, said, "Mother, will you let me have my guinea to give to the Missionary Society?"—George's mother said, "My dear, your feelings are all warm now, but perhaps by and by you will be sorry you have given so much Suppose you give half of it." "No, said George, I should like to give it all, mother, there are so many of the little black children."—"Well, my dear, if you wish it, you shall; but only remember, you cannot give it and have it too." George's mother gave him a 5 dollar note; but George returned it, and said he would rather have a guinea. "Why, said his mother, what difference can it make? it is just the same in amount."—Yes," said George, "but a five dollar bill will seem so much for a little boy to give. If I had a guinea, I could put it between two cents, and nobody would know any thing about it"—His mother was pleased with his proposal; and George having got his guinea, returned to the church, and slipped it into the plate as he intended.

Now, my dear children, I don't know that I should have told you this, but the little boy is since dead; & therefore there is no danger of his being puffed up, by people knowing what he has done. But what are you to learn from the history? First, you should learn, out of love to Jesus Christ, to pity the poor heathen children Youshould pray for them, and deny yourself some promised pleasure, in order to assist in sending out teachers to instruct them.—Secondly, you should do this in the spirit of little George; so that "your right hand shall not know what your left hand doeth."

If little George had given his guinea "to be seen of men," his offering would not have been pleasing in the sight of God; and very likely he would soon have wished to have had his money back again.

Now think of this little story; and perhaps if my life is spared, I may be able to tell you something more —*L. C. Friend.*

DEEDS OF CHARITY.

[*From Edwards on Revivals.*]

"God's people, at such a time as this, ought e-pecially to abound in deeds of charity, or alms giving — We generally, in these days, seem to fall far below the true spirit and practice of Christianity, with regard to this duty, and seem to have but little notion of it, so far as I can understand the New Testament.—At a time when God is so liberal of spiritual things, we ought not to be strait-handed towards him, and sparing of our temporal things. So far as I can judge by the scripture, there is no external duty whatsoever, by which persons will be so much in the way, not only of receiving temporal benefits, but also spiritual blessings, the influences of God's holy Spirit in the heart, in divine discoveries, and spiritual consolations.

"If God's people in this land, were once brought to abound in such deeds of love, as much as in praying, hearing, singing, and religious meetings and conference, it would be a most blessed omen; there is nothing would have a greater tendency to bring the God of love down from heaven to the earth: so amiable would be the sight, in the eyes of our loving and exalted Redeemer, that it would soon, as it were, fetch him down from his throne in heaven, to set up his tabernacle with men on the earth, and dwell with them. I do not remember ever to have read of any remarkable out-pouring of the spirit, that continued any long time, but what was attended with an abounding in this duty. So we know it was with that great effusion of the spirit that began at Jerusalem in the apostles' days: and so in the late remarkable revival of religion in Saxony, which began with the labors of the famous professor Franck, and has now been carried on for above thirty years, and has spread its happy influences into many parts of the world; it was begun and has been carried on by a wonderful practice of this duty.—And the remarkable blessing that God has given Mr. Whitefield, and the great success with which he has crowned him, may well be thought to be very much owing to his laying himself out so abundantly in charitable designs. And it is foretold, that God's people shall abound in this duty, in the time of the great outpouring of the spirit that shall be in the latter days, *Is.* xxxii. 5, 8. 'The vile person shall no more be called liberal, nor the churl said to be bountiful. But the liberal deviseth liberal things, and by liberal things shall he stand.'"

MISSIONARY ANNIVERSARY IN THE SOCIETY ISLANDS.—One of the native speakers said: "The Gospel cannot be conveyed to distant lands without means. This is the way: pray with the mouth & give with the hands. To pray without giving, is a lying prayer" Another said: "It is because God desires that we bring forth fruit to him, that he requires us to give a portion of our property. Let the word of God spread widely. Let not the husband be angry if the wife give to this good cause."—A third remarked: "We are all collected together this day to promote the work of God. Let us be diligent—beware lest any of us become like Ananias and Sapphira, keeping back that which belongs to God."—A fourth added: "The great tree has grown—the shade has stretched to numerous lands; it has not grown by the sword, but by the prayers of those in Great Britain who sent us this word." And a fifth—"Let us not begin at the top of the tree,—let us begin at the root,—let our our hearts be found in this work."—And a sixth—"Let not our subscriptions be like powder put into a gun without shot—make a great noise and do no execution."—*Rec. & Tel.*

MISSIONARY DEVOTEDNESS.

The Rev. Mr. Nott, leaving England the second time for the South Seas, writes thus to the Secretary of the London Missionary Society, dated Plymouth, March 26, 1827: "The last moment is now arrived—our anchor is just up. Our Plymouth friends came off this morning to bid us farewell, and are now returned in the boat. And now, my dear Sir, finally farewell! After a few more hours, beloved England will sink below the horrizon, to be seen no more by me forever Be it so; no such trifles move me; for what does it signify on which side of this little globe we live? The only things worthy of attention are to be the Lord's, and to be doing his will; to have a title to heaven, and to be growing in meetness for it May it thus be with you and me."

There is no reason why the high qualities that adorn private life, should not equally govern public conduct; on the contrary, it were better so, even with a view to mere self interest. In fact, a character for honesty will do the statesman more good than all the cunning and coldness in the world.

THE WESTERN
Luminary.
PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
SEPTEMBER 5, 1827.

DEAF AND DUMB.

The following uncorrected letters, written by pupils in the Deaf & Dumb Asylum, at Danville, Kentucky, have been politely sent us for publication in the Western Luminary.

Danville, Jan. 23, 1827.

My dear Miss Rebecca,

I am in very good health. I am writing a letter to you. I hope you are well. I have not heard that you and family are well. I wish to learn and read the Bible I love God and Jesus Christ very much. Mr. J——— teaches me, he makes good signs. All the pupils are attentive to him. Mr. J——— has 19 in class. Mr Kerr has 6. All the pupils are 25 in the Asylum. I always pray God to forgive me my sins. I pray God to give me his Holy Spirit—in my heart not to resist. I want to become good, my heart to be pure. Twelve of the pupils have become the friends of Jesus Christ. I am glad very much for them. I want to see you much. Mrs. Kerr and Mr. Kerr told me, they wanted to see you much. Miss——— told me, she loves you and wants to see you much. Mrs. Kerr wants you, you must come school. When will you come to Danville? Three months ago, Mr. Chamberlain has gone to Louisiana, and his wife and family have gone too. I have not heard that Miss Martha Railey will return to school. I think you will not come to school. You must come school. You must learn to read and write more. I could not find my comb. I think you have two combs. All the girls told me, they love you very much. Mrs. Kerr told me, you must write a letter to her.

I have heard that Mr. ——— has become the friend of Christ. He is very good. You must write a letter to me soon. I love you very much.

Affectionately your friend,
EDITH LEWALLEN.

Danville, Jan. 24, 1827.

My dear Miss Rebecca,

I am in good health. I hope you are well, and I and all the pupils wish to see you. I have not heard from Miss Martha Railey. I think perhaps she will not return to school. Last fall a great many people in Danville became good and friends of Christ. There are twelve of the pupils who have become Christians, and ——— and his wife. Mr. J——— teaches me and all the pupils about God and Christ our Lord on Sunday. He is very good making signs and pray to God and Christ every morning and evening. All we must be attentive to our teacher and his signs, and then we shall understand the prayers always. I pray to God for Christ's sake, he will pardon our sins. He gives me his Holy Spirit *in my heart*, and I love God and Christ very much. I wish all the world to go to heaven. But they must become good, therefore we must pray to God to forgive them their sins. I was very glad that the people in Danville who have become Christians.

All the Deaf and Dumb are well, and Mr. and Mrs. K——— and Mr. I——— are well. ———was very sick, but now she is a little well. Kitty Ann told me she wanted to see you very much, because she loves you, her friend. Also all the Deaf and Dumb love you. Mrs. K——— told me she wanted to see you; you must write to the Asylum, if you will not return here Perhaps I think to go to see you next fall, and then I shall go to Tennessee. I respect Mr. and Mrs. K——— and Mr. J——— I love them. I give my love to you. Mr. J——— told me he wanted to see you. I want you to write a letter to me. Your affectionate friend,
NARCISSA FOWLER.

Miss R Macher.

"REV. G. A. M. ELDER."

We have received the last Bardstown Herald, containing an address to Mr. Elder, signed by a number of gentlemen of Bardstown expressing their regret for his determination to leave the College. In his reply he says: "Did it depend on myself I should certainly yet remain among you." So it is clear that he has been compelled to resign. Who his successor will be, we have not yet learned.—*Baptist Recorder.*

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society acknowledges the receipt of the following sums during the months of June and July:

Donations,	$1756 03
Contributions towards debt of Society's house,	290 00
In payment for Bibles, &c.	5318 25
Total,	7364 28

—*N. Y. Observer.*

Among the donations, we perceive the following from Kentucky:

Centreville Bible Society,	20 00
Madison County Bible Society,	115 00
Lincoln County Bible Society,	50 00

REVIVAL IN NEW BEDFORD.—The Rev. Mr. Perry, Baptist minister in New Bedford, Mass. has communicated an account of the revival which has prevailed there for a number of months past, to the Editor of the Christian Secretary, in which he states the number added to his church by baptism to be 55, and 46 by letter. Others are expected soon to unite. "The work has been very extensive with other denominations. Perhaps in this town, since the work commenced, near 400 precious souls have been made the recipients of the Saviour's pardoning love. The converts (at least as far as I am acquainted,) are remarkable for their clear views of the awful depravity of the human heart; and the sovereign, distinguishing grace of God manifested in their salvation."

An Indian Sabbath School Teacher at the age of 76.—An agent of the Mass Sabbath School Union says, concerning the School at Gay Head (west end of Martha's Vineyard,) "There is one fact connected with this last School, which ought to make many Christians, of a different complexion, blush. who have had great religious privileges and literary advantages It is this: one of the Teachers is an Indian woman, supremely devoted to the cause of Christ. She is 76 years of age, and she thinks she is not yet too old to be a Sabbath School Teacher; but rejoices in the privilege of spending her last days in instructing the rising generation into a knowledge of the Bible; whilst there are many very efficient and valuable gentlemen and ladies, in our most respectable churches and societies, who excuse themselves from the task, or confinement (as they call it,) of teaching in our Sabbath Schools, even before they arrive at the age of 35 or 40 years.—*Mass. S. S. Report.*

A CHRISTIAN CHURCH AMONG THE ARABS, TURKS AND PERSIANS.

The last Lutheran Intelligencer has the following paragraph, from the Monthly Magazine published at Sleswig. *Vis. & Tel.*

"On the shores of the river Tigris, there exists a Christian church, the members of which call themselves Chaldeans, and trace their origin to the time of the Apostles. It is supposed that they number 500,000 souls, all of whom are trained to arms, and whether at home or abroad, engaged in temporal matters or worshipping in church, they are never without arms being constantly exposed to attacks from the Turks. Their patriarch is the first civil officer of the republic.—The metropolis is called Iolemark, and is situated in the mountains, bounded by the river Zabat, which empties into the Tigris. During the winter season, about 12,000 persons reside in the city; but in the spring, the number is much diminished, by the removal of many to the adjacent villages, for the purpose of cultivating their fields. The city is enclosed by a strong rampart well mounted with cannon. But little is known of these people. The papists attempted to make an impression upon them some years ago, but failed, and that because of the Bible, of which they had many manuscript copies. Since it has been discovered, that these Bible Christians have no printing establishments among them, and no books, the British and Foreign Bible Society, is making arrangements, to provide them with printed copies of the Bible."

PERKINS' STEAM ENGINE.

The world is, at length, it appears, about to be favoured with the long contemplated improvements in the Steam Engine, by Mr. Perkins. In a letter to the editor of the Franklin Journal, dated at London, in March last, he says his most sanguine expectations are realized, to the utmost, in the completion of *his high pressure, safety engine.* His improvements consist of the following:—generating steam of all elasticities, from the minimum to the maximum, without the least danger; substituting pressure for surface, which he considers the basis of his invention; producing a pressure of 1000 pounds to the square inch, on one side of the piston, while on the other all resistance is removed by a vacuum, and this without an air pump, or any more water than is used in generating the steam; a metalic piston, which requires no lubrication, and yet is as tight as the piston of an air pump: the application of Sir Humphrey Davy's Fire protectors to steam cylinders, to prevent oxidation: dispensing with the eduction valve and eduction pipe, having no other than a small induction valve, & that so constructed as to neutralize the pressure, requiring no oil, and very little power to open and close it; allowing the steam to escape at an opening 250 times longer than the steam pipe; and lastly, a mode of generating steam, although in contact with water, at all temperatures, without producing corresponding elasticity.

Mr. Perkins is now engaged in constructing steam artillery and musketry for the French government, who have determined to give the new system a fair trial. The reports of the French Engineers who attended a series of experiments at Greenwich, accompanied by one of the aids of the Duke d'Angouleme and Prince Polignac, were so satisfactory to the French government that a contract was immediately made An English Engineer of the first class, has joined Mr Perkins in guaranteeing the perfect safety of the generator, its indestructibility, the ability to keep the steam up at any required temperature, for any length of time, and its great economy. The piece of ordinance, says Mr. Perkin's "is to throw sixty balls, of four pounds each, in a minute, with the correctness of the rifled musket, and to a proportionate distance. A musket is also attached to the same generator, for throwing a stream of lead from the bastion of a fort, and is made so far portable as to be capable of being moved from one bastion to another This musket is to throw from one hundred to one thousand bullets per minute, as occasion may require, and that for any given length of time. It was an observation made in my hearing, by the Duke of Wellington, that any country defended by this kind of artillery, would never be invaded, and I am confidently of this opinion."

The machine is to be exhibited to the government of Great Britain as soon as it is completed, and Mr. Perkins says he has no fears for the result. The steam gun has discharged from five hundred to a thousand balls per minute, and the steam blowing off at the escape valve during the whole time; and Mr. Perkins and his friend, Mr. Lukins, are confident that the steam may be kept up in such a manner as to discharge a constant stream of balls during the whole day if required. As to economy, Mr. Perkins considers himself within the truth in saying, that "if the discharges are rapid, *one pound of coals will throw as many balls as four pounds of powder!* Lord Exmouth, after witnessing a shower of lead, observed, "that he believed the time would come, when a steam gun boat, with two steam guns in her bow, would conquer any battle ship; and sir George Cockburn said, that the mischief of it was, it would be to nations what the pistol was to duellists, it would bring all, whether strong or weak, upon a par."

Mr. Perkins says, to prove the safety of this engine, he has worked it under a pressure of 1400 pounds to the square inch, or a hundred atmospheres and cut off the steam at one twelfth of the stroke; his usual pressure is 800 pounds per inch, cutting off at one-eight, and letting the steam expand to below 100 pounds per inch. Mr Perkins has patented his engine, and had its power and economy tested; and an engineer who employs three hands, has taken orders to make engines, guaranteeing the saving of half the fuel and three fourths the weight and bulk, with less liability to derangement than ordinary engines. Mr. Perkins concludes his letter to the Editor of the Franklin Journal by saying, that he "hopes within one short year to take a seat with his friend, Dr. Jones, by the side of a generator, sustaining a pressure of 3000 pounds to the square inch."

From the New-York Observer.

FOREIGN NEWS.

Since our last, London papers have been received here to June 23d, Liverpool to the 25th, and Antwerp to the 27th.

It will no doubt be gratifying to the numerous friends of Gen. Lafayette in this country, to learn that he has been elected a member of the Chamber of Deputies.

The village of Gousselin, near Grenoble, (France) was totally destroyed on the night of the 14th of June, by a water-spout, which descended from the neighbouring mountains. Nearly all the inhabitants were killed, and sixty dead bodies had been taken from the ruins.

Russian Fleet.—A squadron of nine ships of the line, three frigates, and two brigs, has sailed from St. Petersburg for the Mediterranean Archipelago, with secret orders. It is tho't by many that it is destined to operate against the Turks.

Defeat of the Greeks.—We lament to say that the disastrous defeat of the Greeks at Athens is confirmed. The plan was, (as appears by a letter from Salamis, published in the Austrian Observer,) to make a general attack on the morning of May 6th, for the relief of the Acropolis. A large corps was to land at Cape Colias, a little south of the city, and fall upon the Turks by surprise, while on the land side a diversion was to be made by the troops under Gen. Karaiskaki. But owing to the lamented death of Gen. K. on the 4th, being mortally wounded in an unimportant skirmish, his troops were so disheartened that they felt no inclination to co-operate with their countrymen who were to land at Cape Colias.

On the morning of the 6th, at four o'clock, the landing was effected at Cape Colias, by about 3,200 men. Makrijanni, with the Athenians, formed the van; then came the Suliots, then the Tacticos, with two pieces of cannon; John Notara, with his band; and Kalergi, with the Cretans; Vasso and Pajanotti Notara remained behind, protected by some entrenchments thrown up in tracts near the Coast, and a small corps occupied the half-ruined fort near the Cape, and two old redoubts on the beach, where Lord Cochrane and General Church, with his staff, were. The ships lay at anchor along the coast.

As day had broke during the advance of the Greeks, they were soon perceived by the Turks, who immediately strengthened their positions, and met against the Greeks 800 cavalry, which was the most dangerous circumstance that could happen to them on the plain. The plan of surprise being thus disconcerted, the Greeks halted on the plain, directly opposite the Museum, threw up, with all speed, some entrenchments, in which they placed the two cannon of their regular corps, but the Turkish cavalry did not leave them time to take up a position, and divided themselves into two columns, one of which surrounded their right wing, in order to cut off their communication with the entrenchments on the coast, and the three towers at Cape Colias, while the other, supported by 800 regular infantry, who had arrived at the Seraskier's camp a short time before, impetuously attacked the entrenchments in the plain, so that the Greeks, being obliged to give way to the Turkish cavalry, abandoned them after a short resistance. When these Greeks, in their flight, came to the entrenchments on the coast, they found them already forsaken. Meantime, the other column of cavalry, which had turned the right wing of the Greeks, came up and completed their defeat. Only a few Greeks succeeding in reaching the landing-place at the Three Towers—a part fled into the mountains, and the remainder, to the number of 2 000, were cut to pieces or taken prisoners. General Church and Lord Cochrane, who were at the Three Towers, hastened to the ship, Lord Cochrane throwing himself into the sea to swim to one of the vessels. The battle began at 8 o'clock, and all was over at ten.

In the night of the 6th, the Turks made an attack on the weak camp of the Greeks, on the west side off Athens, to the north of Piræus, where Karaiskaki had been stationed with his troops, and made themselves masters of all the entrenchments, and of some redoubts at the entrances of the positions of the Phalerus, where they found six cannon, one of them a 48-pounder.

The Acropolis still held out on the 15th May, but had been bombarded by the Seraskier for several days. The Greek Commanders of the Citadel, (in which Colonel Fabvier was also shut up,) rejected a capitulation offered by the Seraskier on the 11th, through the mediation of a French Naval officer, Capt. Le Blanc. The following was their memorable reply to Capt. Le Blanc:

"We thank you for the trouble which you have taken on our account. The capitulation proposed by the Seraskier, and offered to us through you, speaks of subjects of the Porte; there are none here; we are Greeks, resolved to live free or die.

"If the Seraskier desires our arms, he has only to come and take them by force."

Interference of European Powers.—The Paris Etoile, of the 23d, says, "We announced several days since, that a treaty was about to be signed by the five great Powers, to save Greece. We have since had to deplore the occurrences before Athens. We are happy in having it in our power this day to announce, that decisive orders, in conformity to the preceding arrangements, have been given by Russia, France, and England, to re-unite their respective fleets, and seperate the combatants. This step, though tardy, may still, it is hoped, be in time to save them."

Later.—The brig Colombian, *arrived at East-port* Me. from Liverpool, brings London papers of June 26th. There is nothing further in the shape of news, except an article dated at Vienna, June 13, which says, that news had been received from Trieste, that Lord Cochrane had obtained a great advantage over the Turkish fleet.

Peace between Buenos Ayres and Brazil.—Capt. Hodges of the brig Susan and Phebe, arrived at Boston in 32 days from Pernambuco, states, that peace was declared between Buenos Ayres and Brazil, two days previous to his sailing. There were great rejoicings, and business as well as people wore a new aspect --

Distressing.—On the 4th inst. about 9 leagues from Cape Ann, about 4 o'clock, A. M. the schr. Judith, Capt. Parker, run upon a fishing schr. and carried away her bow sprit. While in contact, one man from the fishing vessel jumped on board the Judith. After getting clear, the J. was hailed by the other vessel, which was in a sinking condition, eight persons being on board, with no boat but a paint. Capt. Parker sent his boat with two men to their assistance. He saw it approach the fishing vessel, and immediately he could see nothing of the vessel or boat, but a few empty barrels floating about near where the vessel was last seen. Capt. P. lay by until 7 o'clock. It is conjectured that the vessel sunk and carried the boat down with it—all on board lost. The man who jumped on board the Judith was in the boat sent by Captain Parker.—*Thomaston Reg.*

A strange Aquatic Visitor.—On Thursday afternoon, about five o'clock, says the Norfolk Beacon, while several gentlemen of this borough were amusing themselves upon a fishing excursion, near the Rip Raps, the head of a huge animal, much resembling a pumpkin, both in colour and smoothness of surface, more than twice the size of a human head, and having eyes about as large as the bottom of a quart bottle suddenly emerged from the water, within one hundred yards of their boat. The unexpected and unusual appearance of such an object, produced both alarm and surprise with the party, and for several moments, they were awed into silence by its novel and terrific appearance. After looking steadfastly at them for about a minute, it shook its head, and drawing it under the water, moved towards Cape Henry, leaving a long wake after it, which a nautical gentleman, who was of the party, describes as very similar to that of a whale.

Tornado.—A terrible tornado passed over several plantations in North Carolina, on the morning of the 30th July, prostrating every thing in its way. The greatest devastation was on the Rocky Run and Castle Haynes plantations. On the former 40 acres of corn were all struck to the ground and scattered in every direction. Two cornecribs and a smoke house were blown down, and the fencing and trees broken and leveled to the earth. The dwelling house was injured; the west gable end started from the front and back walls; the sashes nearly all blown in, and the glass broken. The whirlwind then passing over the creek, struck the largest and handsomest field of corn at Castle Haynes plantation: the greatest part of the field, containing 70 acres, was destroyed--the stalks flat on the ground, or torn up by the roots.—*N. C. paper.*

ITEMS.

We are informed, says the National Intelligencer of the 4th August, that Mr. Vaughan, the British Minister, paid to Mr Clay, at the Department of State, yesterday, the second and last instalment, amounting to upwards of 600 000 dols., payable by the Government of Great Britain, under the Convention of November last.

There was a dreadful storm on the coasts of Scotland and Ireland, in the beginning of March. During the time it lasted, no less than twenty-eight vessels, with the whole of their crews, were lost.

A young man in England, bitten by a mad cat, and on whom the hydrophobia had manifestly appeared, was cured by the cauterization of the salival glands, by a red hot iron.

Felons on the finger may be effectually cured, it is said, in three hours, with a poultice, of the size of a small bean, made of quick lime, slackened with soap, bound on the spot, and renewed every half hour.

A Man of Honour.—The "foreigner of distinction" who was lately wounded in a duel in Rhode Island, and who was obliged to remain some time in Pawtucket until his wounds should be healed, has, it seems, *run off without paying his tavern bill!* A most droll conception of honour truly! The Pawtucket Chronicle remarks—"Such is the duellist. He will fight for honour, be wounded for honour, murder for honour; but he will not pay for honour or justice."

An Example for Physicians.—A physician in the country has forwarded $5 to the agent of the American Board in this city, and 3 dols. to the American Tract Society, received for services in his profession on the Sabbath. In the last Missionary Herald, we notice an acknowledgement of 50 dols. from another physician, received for similar services.—*N. Y. Observer.*

MARRIED,

On the 28th ult. by the Rev. Samuel Taylor, Rev. Dewey Whitney, of Nicholas county, to Miss Mildred Thornton, daughter of Mr. William Thornton, of Harrison county.

DIED,

In Lexington, on Friday last Mrs. Rebecca Warner, consort of Mr. Elijah Warner.

LAST SICKNESS OF MRS JUDSON.

In the last Christian Watchman are published two letters from Rev. Dr. Judson to Mrs. Hasseltine, of West Bradford, Mass. mother of his deceased companion. The first is dated Dec. 7, 1826, at Ava; the second, which we copy nearly entire, Feb. 4, 1827, at Amherst, the new station of the American Missionaries, and seat of the British government in Burmah. *N. Y. Observer.*

AMHERST. Feb 4th, 1827.

Amid the desolation that death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built—in the room where she breathed her last—and at a window from which I see the tree that stands at the head of her grave, and the top of the "small rude fence," which they have put up "to protect it from incautious intrusion."

Mr. and Mrs. Wade are living in the house, having arrived here about a month after Ann's death, and Mrs. Wade has taken charge of my poor motherless Maria. I was unable to get any accounts of the child at Rangoon; and it was only on my arriving here, the 24th ult. that I learnt she was still alive. Mr. Wade met me at the landing place; and as I passed on to the house, one and another of the native Christians came out, and when they saw me, they began to weep. At length, we reached the house; and I almost expected to see my love coming out to meet me as usual; but no. I saw only, in the arms of Mrs. Wade, a poor little puny child, who could not recognize her weeping father, and from whose infant mind had long been erased all recollection of the mother who loved her so much. She turned away from me in alarm, and I, obliged to seek comfort elsewhere, found my way to the grave; but who ever obtained comfort there? Thence I went to the house, in which I left her; and I looked at the spot, where we last knelt in prayer, where we exchanged the parting salutation.

The doctor who attended her, has removed to another station, and the only information I can obtain, is such as the native Christians are able to communicate. It seems that her head was much affected, during her last days, and she said but little. She sometimes complained thus—'The teacher is long in coming, and the new missionaries long in coming; I must die alone, and leave my little one; but as it is the will of God, I acquiesce in His will.—I am not afraid of death, but I am afraid I shall not be able to bear these pains.—Tell the teacher, that the disease was most violent, and I could not write; tell him how I suffered and died; tell him all that you see; and take care of the house and things until he return. When she was unable to notice any thing else, she would still call the child to her, and charge the nurse to be kind to it, and indulge it in every thing, until its father should return. The last day or two, she lay almost senseless and motionless—on one side—her head reclining on her arm—her eyes closed; and at eight in the evening, with one exclamation of distress in the Burman language, she ceased to breathe.

Feb. 7th. I have been on a visit to the physician who attended her in her illness. He has the character of a very kind, attentive and skilful practitioner; and his communications to me have been rather consoling. I am now convinced, that every thing possible was done; and that had I been present myself, I could not have essentially contributed to avert the fatal termination of the disease. The doctor was with her twice a day, and frequently spent the greater part of the night by her side. He says, that from the first attack of the fever, she was persuaded she should not recover; but that her mind was uniformly tranquil and happy in prospect of death. She only expressed occasional regret at leaving her child, and the native Christians and schools, before her husband or another missionary family could arrive. The last two days, she was free from pain. On her attention being roused by reiterated questions, she replied, "I feel quite well, only very weak." These were her last words.

The doctor is decidedly of opinion, that the fatal termination of the fever is not to be ascribed to the localities of the new settlement, but chiefly to the weakness of her constitution, occasioned by the severe privations and long protracted sufferings she endured at Ava. Oh, with what meekness, and patience, and magnanimity, and Christian fortitude, she bore those sufferings. And can I wish they had been less? Can I sacrilegiously wish to rob her crown of a single gem? Much she saw and suffered of the evil of this evil world; and eminently was she qualified to relish and enjoy the pure and holy rest, into which she has entered. True, she has been taken from a sphere, in which she was singularly qualified, by her natural disposition, her winning manners, her devoted zeal, and her perfect acquaintance with the language, to be extensively serviceable to the cause of Christ; true she has been torn from her husband's bleeding heart, and from her darling babe; but infinite wisdom and love have presided, as ever, in this most afflicting dispensation. Faith decides that it is all right, and the decisions of faith, eternity will soon confirm.

VIOLENT OPPOSITION AT BEYROOT

A letter from the Rev. Mr. Bird, to a friend in the vicinity of New Haven, dated Beyroot, (Syria), Feb 17th, 1827, says. "The year commenced with a violent onset against us from all quarters. The Maronite Patriarch, after three years' comparative silence, sent forth a second Proclamation, exposing all our "*arts and artifices to deceive the simple*," and denouncing excommunication against all his people who would dare to have any connexion with us, either worldly or spiritual. The Papal Greeks did the same. Even the orthodox Greeks, who hitherto had been comparatively friendly and open to access, published in their church here, an anathema scarcely less severe than those of the Papists. The people were struck with a general panic. The school, before so promising, was broken up. People who had been in the habit of coming to our houses, were pointed at, and threatened, and persecuted. The teacher of the school was thrown into prison, under the false accusation of having committed an odious crime. A young Greek Arab staying at my house, had his goods seized in town, and was threatened to be taken from my house by violence. All this, however, we are confident, has done good. It has established such as were wavering between two opinions, and convinced them of what before they did not know; viz. that their churches have more of angry violence and injustice than of Christian love. Two have been excommunicated *by name* from the Maronite Church, and two or three will probably be so, from the Greek. With regard to the mania that has seized the Greeks, it is but fair to say, that it seems to be confined to this single place, and for the most part to a single individual, the agent of the Bishop. He is a very rash man, and, though many, especially of his family connexions, are now in opposition to us, yet little or nothing would probably have been said or done, had he remained quiet. The young man I have mentioned in my family, is a connexion of this agent. The latter has succeeded in exciting the feelings of the family against him to that extent, that the youth says he shall ship himself off to Alexandria the first opportunity. He came here quite careless, and seemed a mere lounger. But after reading and hearing a day or two about the Gospel, he began to doubt the correctness of the doctrines of his Church, and now seems speculatively at least, an entire Protestant. He bears his persecution with great equanimity. "Let them take my chest," he says, "and my clothes, and my money, my gardens, and all. God will take care of me." It is very comforting to us that God seems to be mindful of us in this land of our banishment. He seems disposed to glorify his word to his people, though spoken in stammering and much weakness. Six individuals have given sufficient evidence of being born anew, to induce us to admit them to our Christian communion and fellowship. Of three or four others we have strong encouragement to think the same change has been wrought in them. Remember us occasionally in your prayers.

Yours affectionately,

—*Rel. Intel.* JAMES BIRD.

IDOLATRY TOTTERING IN THE EAST.

A letter from the Rev. Mr. Boardman, dated Calcutta, March 6, 1827, to the Rev Dr Sharp, of Boston, communicates these animating particulars, which we copy from the American Baptist Magazine.

N. Y. Obs.

Several months since, I wrote to a friend in America, (Dr. Chaplin, I think,) mentioning that a large number of the natives of a village, ten miles below Calcutta, had renounced idolatry, torn down their temple, and given their image to the missionary, Rev. Mr. Trawin. Within a few weeks, the work of the Lord has commenced in the surrounding villages in a most wonderful and glorious manner. Messrs. Trawin and Piffard, missionaries from the London Society, have been applied to by deputations from a large number of villages, five, eight, and ten miles below Kidderpore, begging that they would visit their respective villages, and make known to the people the way of salvation. The missionaries have gone out, and have been astonished to find the people ready prepared to receive the Gospel. The places of worship are thronged,—multitudes follow the missionaries from village to village, to hear the words of life. On some occasions, the applications for the bread of life have been so urgent, that the missionaries have thought proper not to return to their houses, but to spend the whole night in their palanquines; so that they might spend more time in their delightful work;—and once, when they wished to eat, the people threw open their temple for their accommodation. On this occasion, no opposition was made, except that one Brahmin said, "I can never worship in that temple again." The people appear to have entirely given up the distinction of caste, and many who, a short time since, were "mad on their idols," are now eager to furnish a common repast for the

native Christians who come among them. The applications to the missionaries for visits and instruction are almost incessant; and once when they were at a certain village, the people asked them, when they would come again. The missionaries answered, "in seven days." The people begged that they would come in *five* days.

The preceding statements were made to me this morning by the Rev. Mr. Hill, who received this information from Mr. Trawin. Mr Hill added, that I ought to hear Mr. Trawin relate the narative himself, as he (Mr. H) could recollect but a small part of the particulars. From what Mr. Hill said, I judge "the half has not been told me."

RELIGION IN GIBRALTAR

There is, however, says Mr. Gridley, amid this moral desolation, one bright spot—a little band of the followers of Jesus, under the guidance of a faithful, godly pastor, walking together in fellowship and love, and zealously promoting the cause of Christ around them. Their present number is about eighty. Their place of worship is a large upper room, and has inscribed over the door of its entrance, *Methodist Chapel*. Under the same roof is the parsonage, and a well furnished Tract and Bible depository. Here, "fast by the oracles of God," resides the pastor of this flock, the Rev. Joseph Pratten. Here he breaks unto them the bread of life, and here he furnishes with religious Tracts and Bibles, not a few who receive them gladly.

Associated with him is the Rev. Mr. Barber, who devotes himself chiefly to the Spanish population. He has made himself acquainted with their language, and has succeeded in gathering a little number, who attend steadily on his instructions. Of these, three now give evidence of piety. They often meet by themselves in social prayer.

These gentlemen officiate alternately at the chapel, where every Sabbath they have a morning and an evening service. The afternoon is devoted to their Sunday School, which has become an interesting branch of their operations. Conference meetings are held every evening in the week.

These gentlemen are English missionaries, sent out by the Wesleyan Society, Mr. Pratten one year, and Mr. Barber two years since. This station has been occupied by that Society about fifteen years. Mr Griffith was their first missionary here. Under his labours, and under the labours of those who have succeeded him, a very considerable number have been hopefully converted. Most of these have been soldiers of the garrison, many of whom have, from time to time, been transferred to other military posts, or have returned to their native land. In all their efforts hitherto, Jehovah hath helped them.—*Miss. Herald.*

INTERESTING LETTER FROM GERMANY.

Extract of a letter from the Rev. B Kurtz, an American Lutheran minister in Europe.

LEIPZIG, March 21, 1827.

Nor is this country destitute of numerous and mighty advocates of the cross. Heterodoxy, thank God, is on the decline. Many theologians, whom much learning had made mad, and who, when standing on the pinnacle of their reason and philosophy, grew dizzy, and lost themselves in the labyrinth of their speculations, have discovered their folly, and, like humble penitents, returned to the plain simple doctrines of the Gospel of Christ, and proclaim them with all the fervor of hearts warmed by the love of God, shed abroad through Jesus Christ. Thus things are taking a favourable turn. Unitarianism, or as it is here termed, Rationalism, is losing ground, and beginning to be ashamed of itself, and it is a fact that many, who a few years ago had exalted reason on the throne, and made it sit in judgment upon revelation and the things of God, that far transcend its circumscribed capacity, have come back, wept bitterly over their errors, and are now marching in the ranks of the Redeemer, boldly and effectually fighting for the cause of Calvary

All Europe has its eye at present fixed with the most intense interest, upon the United States, and the eagerness and enthusiasm with which I am overwhelmed by inquiries concerning our laws and our political arrangements, is indescribable.

Such is the admiration of the American character, nearly all over Europe, that the very name is a passport to the most friendly reception, and the most distinguished civilities Let us, in the mean time, humbly put our trust in the Lord of Hosts, and earnestly pray him to preserve us from pride and self-dependence, and to establish and perpetuate upon the Rock of Ages, the inestimable civil and religious privileges, which it is our happy lot to enjoy.—*Evang Lutheran Intel.*

A NOBLE EXAMPLE

FOR BIBLE SOCIETIES THROUGHOUT THE LAND.

It is with great pleasure we announce, that the resolution adopted and carried into effect by the Bible Societies of Monroe and St. Lawrence Counties, N. Y. relative to the circulation of the Scriptures within their respective limits, *has been applied by the Nassau Hall Bible Society to the whole state of New Jersey.* The circumstances under which this noble resolution was formed, are communicated in a letter from a correspondent in Princeton, dated Aug. 4, 1827. *N. Y. Observer.*

We had, on Tuesday last, a *very* interesting meeting of the Nassau Hall Bible Society in the College Chapel, which was crowded with ladies and gentlemen, of the vicinity and from other parts of the State. The addresses were animated and eloquent. Those from Messrs. Patten and Christmas, delegates from the American Bible Society, were particularly appropriate and impressive.

After the usual addresses, and before the business of the Society was closed, a resolution was offered by a young and ardent friend of the Bible cause from the county of Monmouth, to the following effect:—"*That this Society, relying on divine aid, will in the course of one year from this time, supply every destitute family in the State with a copy of the sacred Scriptures.*"

This proposition was startling to the major part of the persons present but it was supported with zeal and eloquence—by the more calm and reflecting part of the audience it was deemed *impracticable.* However, after much and very animated discussion, it was adopted, on the motion of Dr. Alexander, in the following modified shape:—"*That this Society, in dependence on divine aid, and in co operation with the several Bible Societies of the State, will if possible, within a year, cause every destitute family in this State to be supplied with a copy of the Bible.*" This resolution met the views of the whole meeting, and was accordingly agreed to unanimously. A subscription was immediately commenced. More than $300 were subscribed—several subscribers setting down their names for $50 or more. Volunteer agents, from the College and Seminary, to the number of 30, have engaged during the next vacation to explore every nook and corner of the State, in order to ascertain and report every family that is not supplied with the word of life. Agents have been appointed to visit all the local Bible Societies of the State, with the view of rousing them to exertion in this great cause. Two County Societies (Sussex and Monmouth) have already resolved to supply every destitute family within their respective bounds.

Last night the *Princeton Bible Society* had a meeting, to take measures for co-operating with the Nassau Hall Bible Society. The meeting was numerous beyond any that ever assembled before, on this business, in our village. They were addressed by Drs. Miller and Alexander, and Mr. Carroll. Committees were appointed to supply at once 4 townships in the vicinity of Princeton, an to meet with other Societies in the adjoining Counties. This is *noble daring.* We trust the example, (first set by Monroe County in your State.) will be followed by other Societies in the several States of our Union, will reach to Great Britain, and under the mighty energies of the British and Foreign Bible Society and its Auxiliaries, extend to the remotest parts of the habitable globe.

At a meeting of the Presbytery of New Brunswick held at Princeton Aug. 7th, 1827, the following resolutions were unanimously adopted:

Resolved, That this Presbytery cordially approve of the resolution adopted at the last meeting of the *Nassau Hall Bible Society*, viz:—*Resolved*, that in reliance on divine aid, that it possible, before another year elapse, every destitute family in this state, shall be furnished with a copy of the holy Scriptures, by this society in co operation with other Bible Societies in this state.—And that it be earnestly recommended, to all the ministers and churches within our bounds, to use their utmost endeavours, to carry into execution this great object.

Resolved, That this Presbytery recommend that, throughout the churches under their care, that a part of every Tuesday evening be employed in prayer, for the blessing of God on the object contemplated in the preceding resolution.

Published by order.

ELI F. COOLEY, stated Cl'k.

Mr. Fletcher, preaching on Noah as a type of Christ, was in the midst of a most animated description of the terrible day of the Lord, when he suddenly paused, every feature of his expressive countenance was marked with painful feeling, and striking his forehead with the palm of his hand, he exclaimed, Wretched man that I am! Beloved brethren, it often cuts me to the soul, as it does at this moment, to reflect that while I have been endeavouring by the force of truth, by the beauty of holiness, and even by the terrors of the Lord, to beg of you to walk in the peaceable paths of righteousness, I am, in respect to many of you who reject the Gospel, only tying millstones round your necks to sink you deeper in perdition. The whole church was electrified, and it was some time before he could resume his subject.

Poetry.

THE SABBATH EVE.

Is there a time when moments flow,
More lovelily than all beside?
It is, of all the times below,
A Sabbath eve in Summer tide.

Oh! then the setting sun smiles fair,
And all below, and all above,
The different forms of nature wear;
One universal garb of love.

And then the peace that Jesus beams,
The life of grace, the death of sin,
With nature's placid woods & streams,
Is peace without and peace within.

Delightful scene! a world at rest,
A God all love, no grief to fear,
A heavenly hope, a peaceful breast,
A smile unsullied by a tear.

If heaven be ever felt below,
A scene so heavenly sure as this,
May cause a heart on earth to know
Some foretaste of celestial bliss.

Delightful hour! how soon will night
Spread her dark mantle o'er thy reign!
And morrow's quick returning light,
Must call us to the world again.

Yet there will dawn at last a day,
A sun that never sets shall rise,
Night will not veil his ceaseless ray,
The heavenly Sabbath never dies.

INDECISION.

The National Preacher, for July, contains a sermon from the late Carlos Wilcox, from Acts xxvi 28. *Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.*

CONCLUSION.

"It is in vain for men to think of keeping destruction at a distance, and keeping the uplifted arm of vengeance long suspended, by wavering and hesitating, and deferring the time of decision;—vain indeed to think of delaying the hour of their doom, by delaying that of their promised repentance. While they stand doubting as to their choice between life and death, the day of their calamity is at hand, and the things that come upon them make haste. *They* may linger, but their "judgment lingereth not;" they may *slumber*, but their "damnation slumbereth not." And will it not be dreadful to perish, after having been almost a Christian?—dreadful to go down to the world of darkness by that path which lies nearest the regions of light? Think you, that to have been almost a Christian on earth will take from the lost sinner, the bitterness of misery? Will not this nearness to salvation tend rather to enhance the awfulness of final ruin? To enjoy so much divine illumination, as clearly to see the path of life and readily to acknowledge the obligation to walk in it, and to feel so strongly the numerous motives inviting and impelling towards it, and the influences of the Spirit pressing these motives—to feel these so strongly as to make a near approach to heaven's gate; and then after all to turn back; or to stand there till it be closed for ever—ah! this must prepare the soul for aggravated misery. To go, as it were, to the top of Calvary, ponder upon its divine wonders, contemplate the Lamb of God in his dying agonies, and feel the mind overawed at the sight, and the heart almost melted into penitence, and almost kindled into love,—and still to hesitate and to reject the great salvation—ah! this is trampling under foot the blood of atonement, and incurring that sorer punishment due to such guilt. And if, in the dark world of wo, any forlorn wretch will be stung to the heart with a keener feeling of anguish than all others, will it not be the man who, on earth, came nearest to the kingdom of heaven—and then lost it for want of one decisive step? As he calls to mind the unnumbered mercies here enjoyed—the oft repeated proffers of salvation here slighted; and as he lifts his weeping eye to that world of glory above,—O, with what bitterness of spirit—with what sinking and dying of the heart within him, will he exclaim, 'Time was when I bid fair for a seat in yonder region—when I was well nigh an heir to that incorruptible inheritance; I did but just miss the path to those realms of light and life everlasting,—just fail of being one in that happy company around the throne of God: I had my hand almost upon a crown like one of theirs; a little more, and now, instead of wailing here among the lost, I had been singing there among the redeemed!' O, that *little more!*—it will bite like a serpent, and sting like an adder. Surely, to be sinking forever in the bottomless pit, must be damnation enough without the everlasting recollection of having plunged from the threshold of heaven!

It is time then, my hearers, to have done for ever with merely supposing religion to be important, and coldly wishing that its spirit and its blessings were ours, and almost resolving to obtain them. It is no time to hesitate, when all is at stake; no time to delay our choice between life and death, when that day may come unawares which will take the question out of our hands, and decide it for us, and decide that we are undone for eternity. Let us then rise at once to the high and holy resolution, of being not only almost, but altogether *Christians*, and devoting ourselves, with our whole heart, to the service of our divine Lord and Redeemer. This life is so short and uncertain—the life to come is so long and so sure—the work assigned to this transient state is so momentous—so great is the hazard of delay—the consequence of failure is so woful—and so glorious the reward of success—that the wise man will tremble at one wasted hour. He will give himself no rest, till the great question of life and death is settled, as he would wish to have it settled for ever. Every wise man will make this his first business; and he that is wise, is wise for himself, while he that scorneth, he alone must bear it. Yes,—he *must* bear it, and bear it *alone* for ever."

SATURDAY NIGHT.

Saturday Night, is one of those resting places in the journey of human life, when it becomes every many to cast an eye upon his accounts, to settle with the world and with his conscience. The business of a brief week is easily compassed—its events are so fresh in the recollection, that all its mistakes may be rectified; and its experience turned out to a good account. The man of business should then look over his books, examine his outstanding debts, and see that all is straight and safe; this frequent perusal, is the more important if his accounts are numerous; he must be ever watchful. The man who knows exactly how he stands with the world every Saturday night, will not be a poor man. Then, too, he should examine the book of conscience: review his words and his actions, his motives and his feelings the past week; if any thing is wrong, mark it, and carry the remembrance of it into the next week, that he may avoid its repetition, aiming ever to model his thoughts and words and actions, all his open and secret conduct by the golden rule. And as every man owes constant returns of active gratitude to the great and wise ruler of the universe, which he cannot discharge better than by deeds of charity; it would be well to finish the settlement by appropriating a portion of the clear profits of the week to such a purpose, to be distributed to the most proper objects. Our lives are apt to be loosely regulated; our business too loosely conducted, our moral duties too loosely discharged. Adopt these rules as a remedy; and as they become habitual, their value will become more apparent.—*Trenton Emporium.*

DEATH.

Death is a desirable event to the believer in Jesus; as he must die before he can be perfectly happy, and invested with all the honours of Inadoption into the family of God, or reap the full benefit of redemption. Death is only passing out of this world into a better; out of a world of sin and sorrow, into a world of purity and joy; out of a world of darkness, disappointments, and fears, into a world of light, and confidence, and love; out of a world of weakness, weariness, and pain, into a world free from all incumbrance of body or mind,—the mind, and afterwards the body, being adapted to the best services, and to the highest enjoyments; out of a world infested with numerous enemies and instruments of distress, visible and invisible, into a world where Christ, and saints, and angels dwell in everlasting love and friendship; out of a world of discord, jars, and tumults, into a world of harmony and peace; out of a world of oppression, into a world of liberty and glory; out of a world, whose best accommodations perish in the using, into a world that abides in all its greatest felicities for ever. In a word, it is but dying out of a world of imperfections, into a world as perfect as we can wish it to be. Death is only a short passage from the wilderness into the Land of Promise, from a vale of tears to the Mount of Vision; it is coming, as a victorious conqueror from the field of battle, to receive those crowns and thrones which have been prepared in the kingdom of God, for all the followers of the Lamb, "from the foundation of the world."

SELECTING SEEDS.—It is quite time to think about selecting seeds of many kinds of vegetables for future crops. It is perhaps not known or not thought of by many cultivators, that the breeds of vegetables, as well as of animals, may be improved by selecting the finest specimens to propagate from. You may obtain not only more plentiful crops, but those which will come to maturity earlier in the season by selecting seeds from forward and vigorous plants.—*N. E. Farmer.*

TO FATTEN FOWLS.—At this season of the year, the most economical method of fattening chickens is to give them curdled milk. The practice, as far as we have observed, is to shut them up in some cool place, and confine them to sour coagulated milk, with a little meal or corn two or three times a week. On this food they soon become fat.—*N. York paper.*

DAIRY SECRET.—Have ready two pans in boiling water; and as the new milk's coming to the dairy, take the hot pans out of the water, put the milk into one of them, and cover it with the other.—This will occasion great augmentation in the thickness and quality of the cream.—*N. E. Farmer.*